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TAYLOR ECHO UNIVERSITY

Vol. X

No. 10



Many favors which God
giveth us ravel out for want of
hemming, through our own un-
thankfulness; for though prayer
purchaseth blessings, giving
praise doth keep the quiet
possession of them.

—Thomas Fuller.

FEBRUARY 27, 1923

H. J. Hoerns

A WEEK OF VICTORY



AFFIRMATIVE TEAM



NEGATIVE TEAM

TAYLOR—VALPARAISO INTERCOLLEGIATE DEBATE

Friday evening, March 2nd, Taylor University will meet Valparaiso University in debate at Upland. The debate will be held at 8 o'clock in the Schreiner auditorium at the college. The question will be "Shall the United States cancel the War Debts due her?" Taylor's affirmative team consists of Misses Florence Beale, M. Louise Smith, and Mr. S. A. Witmer. The Valparaiso negative team will be Messrs. F. L. Kuntz, F. L. Brenton, and C. T. Jefferson. The same evening Taylor's negative team will meet Huntington's affirmative team at Huntington. In this debate Taylor's representatives will be Messrs. E. L. Briggs, H. E. Bowe and John S. Denbo.

Two weeks later, March 16th, Taylor's affirmative will meet Butler's negative at Indianapolis and Goshen's affirmative will meet Taylor's negative at Upland.

Judges will come from Earlham, DePauw, Manchester, Franklin, and Notre Dame. This means at least sev-

en of the leading colleges and Universities in the state of Indiana will send representatives to Taylor and Upland within the next few weeks. Taylor's debaters will prove themselves capable and worthy to represent the school and community. It is believed the people of Upland as well as every one in Taylor will give their best support in these events.

No doubt it is known by the majority of our students that this is Taylor's first year in the Intercollegiate Debating Association and it is up to us to make good. Let us lend our hearty support to our debaters who have worked so diligently to win the debate and thus add honor to the institution. Why not show a real school spirit on both of these occasions. We are not lacking in leadership for those have been chosen who will put it over. All they ask is the co-operation on the part of the faculty and student body. Come on, boys, let's go.

Admission 35 cents for single ticket, 50 cents for season ticket.—M. C. O.

The Gleaning Services which were previously announced in the Echo for February 11 to 18, inclusive, were, indeed, true to name. The gleaning was not in vain and the sheaves gathered were not a few. Spiritually, Taylor is many miles up the road since the events of the past weeks. Many students who had been living in the darkness of sin or in the shades of doubt were brought out to the glorious light of a new born experience.

Some of the believers pressed their way on to the cleansing stream which flows from Calvary and were made pure through sanctification of the spirit.

We were all edified to listen to the wonderful messages of truth as the Holy Spirit used Mrs. Vennard to present the Word of God to us. We will not soon forget some of the things she said, for her thoughtful expressions were compressed with meaning.

No less did we enjoy the pure, simple, Gospel message of Rev. C. W. Ruth. We again saw how the Spirit of God used Bro. Ruth's plain, simple method of presenting the Word.

Scores bowed at the altar of prayer for regeneration, reclamation or sanctification. Nearly every one found definite victory and are now rejoicing in a new hope.

—F. H. F.

PIANO RECITAL

A very interesting recital was given in Helena Music Hall on Tuesday evening, February 20, by Mr. Wilford John Eiteman, pianist, assisted by Prof. Harlan Cleaveland baritone, and Miss Theodora Bothwell accompanist.

Mr. Eiteman's numbers were well selected, comprising numbers both from the old masters and the modern artistic composers.

All were rendered with fine interpretation and in a most pleasing manner. He responded to two encores.

Prof. Cleaveland was at his best and his splendid variety of songs were delivered with his usual ease and excellent voice.

Miss Bothwells' accompanying was without a flaw and contributed no small part to the enjoyment of the large and appreciative audience.

PROGRAMME

Rondo Capriccioso Mendelssohn
Rhapsody in G minor Brahms

Turkish March, Beethoven—Rubinstein

Le Cor Flegier
Alger! Le Soir Fourdrain
Promesse de mon avenir (Le Ro de Lahore) Massenet
Mr. Cleaveland

Ballade in F major Chopin
March Mignonne Poldini
Lento Cyril Scott
Allegro Cyril Scott
Country Gardens Grainger

Curfew Gould
The Wreck of the "Julie Plante", O'Hara

Sylvia Speaks
Inter Nos Mac Fayden

Mr. Cleaveland

Liebestraume Liszt
Etude in D flat Liszt
La Campanella Liszt

FACULTY DINNER PARTY

On Wednesday evening, February, 21, the members of the faculty and their families enjoyed a six o'clock dinner in the Art Room, and as the dinner progressed and the program developed, the guests, about fifty in number, learned that the pleasant event was intended as a compliment to seven members of the faculty whose birthdays fall in the current month, Professors Evans, Eiteman, Durfee, Glasier, Pogue, Mrs. Ayres and Mrs. Pogue. The tables were placed in the form of a double T, and gaily colored streamers with red cardboard hatchets for place cards emphasized the patriotic note of the season. A committee of young women served the following menu:

Cherry Cocktails, Hatchet Cookies
Veal Loaf
Cream Potatoes, Sandwiches, Slaw
Banana-Nut Salad on Lettuce
Cherry Pie
Coffee

(Continued on page 11.)



Mrs. Pickleseimer of Cleveland has been the guest of her daughter LaRue during the past week.

Mr. Shoemaker of Bluffton visited his sister, Miss Helen Shoemaker, here, recently.

R. B. Cramer of Akron, Ohio, who spent the week end here, will assume the leadership of the Marion campaign. Mr. Cramer was formerly a student of Taylor University.

Rev. Harris of Central New York Conference is visiting his son and family on the campus.

Born, Saturday, to Mr. and Mrs. William Murphy, a daughter.

Miss Mabel Connelly has been ill at her home in Marion during the past week.

Dr. Paul is spending the week in a campaign in Iowa.

Monday evening a very enjoyable birthday party was held at the Dining Hall in honor of Arthur Rehme.

Mr. Christenson of Syracuse, New York, and Mr. Smith of Marion, have recently entered school.

Mr. Vincent was called home from the southern part of Indiana, Saturday, by the serious illness of Mrs. Vincent.

Dean B. W. Ayres and A. Dickerson were called to Chicago on business Monday.

John Shilling who left a few weeks ago for Nyack New York has accepted a position working for the Standard Oil construction company.

Rev. C. Thompson occupied the pulpit Sunday at Delphos, Ohio.

John Denbo was called to his charge at Fiat, Monday, on account of a death of one of his parishioners.

Prof. Walter Glasier, Martin Davis, George Samuelson, Miss Mary Skow and Miss Edith Collins attended the state student Volunteer Convention held at the College of Missions, Butler College. The sessions lasted from Friday until Sunday afternoon at which time it closed. Robert P. Wilder founder of the movement was present and gave several inspiring talks.

The faculty of Taylor University and their wives and husbands were delightfully entertained at the spacious residence of the president, Dr. John Paul, on Saturday evening February 10. A three course dinner was served at six o'clock after which a social time was enjoyed. A short business meeting was held and the evening closed with a short prayer service.

Those enjoying the evening were Dr. and Mrs. Ayres, Prof. and Mrs. Durfee, Prof. and Mrs. Pogue, Prof. and Mrs. Blodgett, Prof. and Mrs. Lamale, Profs. Phillips, Demaree, Mrs. Crandall, Miller, Evans, Mrs. Jones, Dr. Keith, Mrs. Glasier, also the following guests, Mr. and Mrs. Duckwall, Rev. Carson and Mrs. Vennard of Chicago.

Dinner was served by Misses Grace Ruth, Dora Larson, Lucy Larrison and Dorothy Phillips.

Mrs. Barton R. Pogue entertained Dr. and Mrs. Walter Glasier and children at dinner Tuesday evening February 13, in honor of Prof. Pogue's birthday.

Miss Hilda Erbland has been confined to her home the past week by illness.

Miss Lulu Cline and Miss Velma Cassidy made a business trip to Cincinnati, Ohio last week.

A private recital of the Junior pupils of the piano department was held on Thursday afternoon, February 15 at 4:30.

The program was composed of selections by children from the first to the third grade of music and each number was performed with much credit to the teachers in charge and also to the performer.

On account of the extreme cold weather several pupils were absent. Those who took part were the following: Gerald Oren, Lucile Oren, Billy G. Duckwall, Louise Buckles, Mary Jane Duckwall, Vera Ferguson, Asbury Carson, Martha Elizabeth Curry, Victorine Paul, Kenneth Glasier.

The special gleanings services held last week by Mrs. Vennard of Chicago Evangelistic Institute and Rev. C. W. Ruth of Indianapolis, closed Sunday. Much good was accomplished in the lives of the students through the earnest messages of these two christian workers.

Dr. John Paul, Prof. Eiteman, Cyrus Paul, Miss Beane and Miss Harris were at Union City Sunday where Dr. Paul preached.

The inter-club debate between the Soangetaha and Mnanka girls debating clubs was held Thursday evening beginning at 8 p. m. The question debated was: "Resolved that the United States should enter the League of Nations." For the second time the Soangetaha debaters won the ribbons.

Dr. Paul, Dean Ayres and A. Dickerson spent a few days this week in Chicago on business for the school.

George Fenstermacher and Harold Kenrick spent the week end helping in revival meetings at Leo and visiting Rev. Russel Fenstermacher who is pastor at that place.

HOW WE SPEND OUR LIFE

The London Express makes the following estimate of the way the average man puts in his allotted span—threescore years and ten:

Sleeping—23 years, 4 months.

Work—19 years, 8 months.

Recreation, Religious Pursuits—10 years, 2 months.

Eating and drinking—6 years, 10 months.

Traveling—6 years.

Illness—2 years.

Dressing—2 years.

SOME OF OUR RECENT VISITORS

REV. JAMES M. COLEMAN

Rev. J. M. Coleman has been sent out by a Foundation to give his lectures in different parts of the United States. He chose to deliver a series of these lectures in Taylor University.

His work has chiefly to do with the individual, national, international and Divine minds. He showed, convincingly, how God is the Creator of all things, how all things can be traced back to Him, how He upholds all things, now, and how He is working in society.

He began the course by showing how Germany started with evolution and arrived at the conclusion of her superiority and work in the world at the time of the World War, then her error by the result of the war.

Teaching, preaching and lecturing were given as the methods by which Germany was able to obtain this conclusion and the remarkable unity and sacrifice that she had. A number of results obtained in the United States by these methods, were cited. Then a challenge was thrown out to the students to give their lives to the work of transformation in society and of society by taking it the things of the spiritual kingdom, at the same time assuring them success by the power of such methods and prayer.

In this connection he quoted Dr. Robert Speare: "When the world gives itself to prayer as it gives itself to other things, the Kingdom of God will come."

Rev. Coleman said that the world is striving for unity therefore war would not meet the need, for hearts still retain hatred and malice after peace has been signed. Another remedy must be found.

This, he told us, was found in the religion of Jesus Christ.

In the second lecture he took up more particularly the Divine Mind. He gave examples of the Divine Mind expressing itself in creation. The reason we don't recognize Him more readily in His creation is explained by the entrance of sin into the world.

He proceeded thus: The first of John's gospel tells us that Jesus created all things and the Spirit makes the application as given in the third chapter of the same gospel. The evolutionists go so far, then they run into mystery and are lost. They say the animal kingdom evolved from

protoplasm but they can't tell what the protoplasm of any one cell will produce under favorable condition of growth or why the protoplasm of any one of these cells will produce other varieties.

An answer is found beginning with the first chapter of Genesis, which is the key to the Scriptures. It tells us that "the Spirit of God brooded upon the face of the waters" as He does now. The work of the Spirit accounts for the confusion of these men, and for the power in the germ, for the transforming of the vilest men so that their lives are dominated by love, for the source of the seventy-two elements, for the mysterious thing that makes plants grow, for the sap flowing up, for the harmony of colors, and the unities as found in the world.

In the third lecture his audience was shown that if an individual or nation desires success it must obey the laws of both the spiritual and material kingdoms. The world was created and started off on a system by God, therefore it will never run well until run according to the directions given by its Maker.

The reason for the imperfections on every hand in the world now is the result of sin which brought lawlessness. It was so wrecked that God had to put it in for repairs. He began by handing it over to Jesus Christ, who in turn in calling co-workers and assigning them individual tasks according to their talents. He also calls nations who are likewise given certain work to perform in this world-task.

Many of those thus called, to quit lawlessness and work for Jesus Christ, refuse, and the results are obvious both to individuals and to nations. Germany is a recent example.

Now if our great nation does not heed the call of Jesus Christ it will fall as surely as Germany, and the individual just as the examples before our eyes daily.

Let us profit by the failures of these, heed the call, and take up the work in unity. Universal experience has proven that unity is necessary to accomplish anything especially in the spiritual realm. Now He has not left us to experiment in order to discover the laws of life and unity, but instead has given us a Book containing His

complete code of laws which is sufficient for every need.

The large audiences and good attention was sufficient to measure the appreciation felt for Rev. Mr. Coleman's lectures. Taylor University heartily welcomes such men into her midst.

—L. D. '25.

DR. MORRIS FRATER

On February 12th, Dr. Morris Frater, who is a missionary from the South Sea Islands, paid Taylor University a visit and delivered a brief message to her faculty and student body.

Dr. Frater was a student of Dr. James Orr. Following his training he went into the mission field where he expects to spend his life.

He related some of the experiences he and others have had while there among the cannibals and some things he has learned about the power of the blood in his work there.

He assured us that our money and prayers were bringing results, for those head hunters were being changed to soul hunters by the gospel. Says he: "It performs the work just as Paul said it would."

We are glad for this additional testimony to the power of the blood of Jesus Christ to transform lives.

—L. D. '25.

"IT'S POETICS"

There is a course they teach in school,
For me, the worst I ere did bother,
For if one fails to know the rule
He then just steps into hot water.

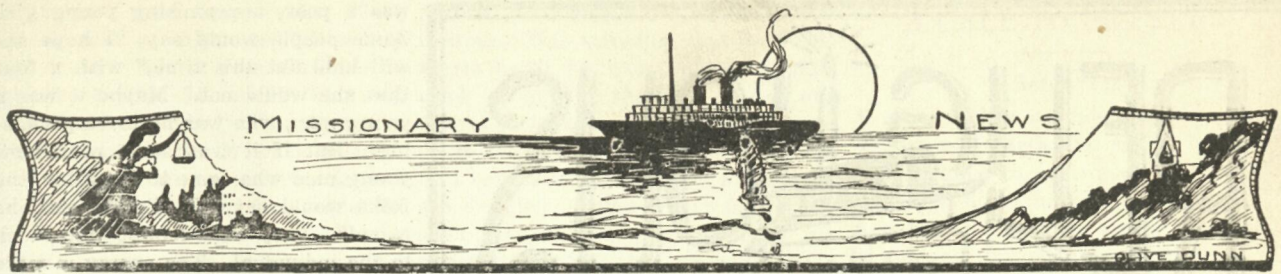
Now you may think that this is fine
For us to listen to our teacher;
Who knows the book from line to line
And thinks there's nothing can be sweeter.

The worst that one can ever do,
Is guess when he is forming meter,
For surely that is something new
And there are many things much sweeter.

It is the rime and not the feet,
But yet the feet you cannot miss;
Without the thought it is defeat
So all of these do not dismiss.

If you will take a lad's advice,
Be sure and do not take Poetics;
For there is knowledge more concise
And this for you might cause hysterics.

Martin R. Davis, (Poet)



EXTRACTS FROM A LETTER TO ONE OF OUR SENIORS

Tuguegarao, Cag. P. I.

I haven't heard from Taylor, except indirectly, for a long time.

I will be glad for Dean Ayres and a few of those other faithful ones if the school can get on its feet financially. I don't think a school of the Taylor standards will ever be "popular." That is not to be expected.

Ruth Copely has gone home on furlough so I don't have anyone with whom I can talk "Taylor" here except the Cottingshams and they are way off in Manila. Ruth was quite tired out and the Doctor sent her home for a good rest.

I had a letter from Reka Topp in the last mail. She says that Alice Eskes died last July. It was such a surprise to me. Alice was one of the candidates when I was, two years ago, but was not accepted because of her health. She was such a capable girl and so anxious to get out into mission work. It is not for us to know why such people are called away when from our view-point they are so much needed.

Christmas has come and gone with such a rush. Mails were all delayed and now, yesterday and today, our boxes are coming in.

Our district conference is held the middle of February and the annual conference in Manila two weeks later. As school closes here the last of March and it takes so long to go from here to Manila, I think one of us will have to stay at home. Miss Erbst goes on her furlough about conference time. I am planning to take a trip to the Southern end of the district before conference as I have not been there for nearly a year. The rainy weather has hung on for so long a time that traveling is not what it might be.

Yesterday morning we went out for a pleasant ride on horse-back, but the cross-country road we took led through such a rain-soaked bit of meadow that we were almost "stalled." On a trip to a neighboring

town last week we took an auto, but spent an hour and a half going a distance which usually takes half that time. The driver had to stop and cut down armfuls of the tall grass which grew along the roadside to use for filling in the mud holes we came to.

With best wishes for the New Year,
RUTH E. JOYCE ATKINS.

GOD SPARES HIS OWN

Nowgong, Bundelkhand,
Central India.

December 27th, 1922.

Dean B. W. Ayres,
Dear Friend:

We are very glad to have your letter which came some time ago, but since seeing our letter to you printed in the Echo, I have felt that we must write again to tell how things are going. We cannot send more money for Taylor at this time but will do so as soon as possible.

In the letter mentioned we told about the evangelistic work we expected to do when the rainy season was over, visiting hundreds of villages with the Gospel. Now half of the cold season is past and we have done nothing outside of the Christian community. The reason is that we have been through a siege of bubonic plague. India is subject to plague annually, but this is the first time that it came to Nowgong. Here out of about 250 cases there were over 200 deaths, and that is about the usual death rate for plague. Inoculation and evacuation of homes helps, but there is no sure cure.

Everyone in the densely settled part of town had to leave and live in tents or any place they could find. And by the time cold weather came it was pretty hard for such people as they are quite poor. Then every store was closed for about three months and it was a problem to get food and fuel. We sent to Calcutta and Bombay and to several other places for supplies and managed to get along about like war time at home. This had lasted four months and now the stores are opening up

and business conditions are getting normal again.

We can thank God that He has preserved us and all of the Christian people, and one of our dispensaries was able to do valuable work in checking the disease. People have died all around us and rats have died on our compound, but no one has had the plague among us. This is a witness to the non-Christians to the care of God for His people. On the other hand we have been hindered from doing any work outside of our Christian community. All schools were closed except the one on the mission compound and no one outside could come in. And it is doubtful if we can do much evangelistic work this year at all. The village people think that the white people spread diseases and for this reason we may not be able to enter the villages at all and there is still plague in some villages around.

But we have not been idle by any means. Our Christians are as needy as any church at home and we have been trying to give them spiritual food and build them a strong body to live the Christ life in a dark corner of the world. We are still studying the language but I am getting so that I can preach a little in Hindi. This Christmas week we are holding special meetings while all the Christians are here from our three stations. I do not have to preach every day, but it is quite a little work to prepare every sermon twice, first in English and then in Hindi to be sure I express what I want to. I never did write out many sermons anyway and it takes a long time now when my vocabulary is very limited and my tongue none too nimble in the idioms of Hindi. I have been slow about speaking Hindi and especially preaching, because I would rather not preach if I could not be understood. I do not want to make a muddle of the Gospel. However, I am getting started and people say they can understand me, so we thank God and go ahead.

(continued on page 7)



GOD IS MY SALVATION

(Sermon Preached in the Methodist Church, Sunday, Feb. 11, 1923, by Mrs. I. D. Vennard.)

"Behold, God is my salvation; I will trust, and will not be afraid; for Jehovah, even Jehovah, is my strength and song; and He is become my salvation." Isa. 12:2.

When I was a girl in Epworth League, I became very conscientious about reading a chapter of the Bible every day. Sometimes things would crowd out morning worship and when retiring time came, I would be tired out. To be true to my duty, however, I would turn to the twelfth chapter of Isaiah, because it was short. I didn't get the blessing out of it that I hope the Lord may bring to you tonight. I read it then from a sense of duty, only. Thank God for a sense of duty, and enough grace to read the Word from a sense of duty, but I have found that there is a way that is far beyond this. It is the beautiful perfect love that gives to us the riches of the Word.

This whole twelfth chapter of Isaiah is a testimony that the prophet has thrown into this part of his message. Thank God for his testimony. It is worth something to have something to testify about. My mother used to take me to experience meetings and the old fathers used to tell about their experiences, and the class leader would ask how the Lord had been dealing with them. How often do we hear it now? Isaiah had an experience. It is one thing to talk about a theory; it is another thing to talk about a reality. Isaiah said, "Behold, God is my salvation." It is worth stopping to listen to. God is my salvation! Isn't that glorious? "I will trust and not be afraid." Why should I be afraid if God has under-

taken my case? "If God be for us, who can be against us?" We are more than conquerors through Jesus Christ. "I will trust, and not be afraid." When we are trusting, we are not fearing. When we are trusting, we are not fretting, and the reverse is true. When we are fearing, we are not trusting. When we are fretting, we are not trusting. "I will trust and not be afraid, for the Lord Jehovah is my strength." Did you ever notice that Jehovah is capitalized in the Bible? "He also is become my salvation." I want to talk to you a little while this evening, as the Lord may lead me, about some of the things that are included in this salvation.

Isaiah says God, just "God is my salvation." Do you all say so too? Praise the Lord! There are lots of people that are saying by their lives, "God and myself are my salvation." They are depending as hard as they can upon their own religion and their own good works. They think that they need not call upon God except in emergencies. I don't mean to be light. I am bringing to you a very serious truth and that is, that we can interfere with the purpose of God. We can thwart the will of God in our salvation. It is a mistake for us to look to our own strength with the thought that it lies within us to save ourselves.

When I was a young girl, my home was in a school town. In those good old days we had lots of revivals among those young people. Our church was evangelistic, and I remember seeing the altar warmed year after year with those who were seeking God for salvation. But I realized there were some who were fickle-hearted, and some who had fallen by the wayside during the summer would come back to the altar perhaps two or three years in succession. Perhaps it

was a poor, unpromising young girl. Some people would say, "I hope she will hold out this time," with a fear that she would not. Maybe it was a young man, who was no more promising. But if it was some prominent young man who came to the altar, the folks would say, "O, I'm so glad he came!" They were looking too much to the individual. The enemy is more than a match for the strongest of us, and it is a great mistake for anyone to get the idea that in his own strength he will be able to stand. In the case of the poor young man and woman, it was wrong for the people to surround them with an atmosphere of doubt. I believe they needed to go forward for prayers.

God is my salvation. I believe that this emphasis is needed today perhaps as never before in the church. It seems to me that every characteristic of our day indicates that we are living in what the Scriptures call "Man's day." We are living in the very time of this dispensation when man is determined to find a way to save himself that will be independent of God. We talk about the poor idolaters that are bowing down to wood and stone in heathen countries. Do you know that America is one of the idolatrous countries? Are you surprised to hear me say that? We do not worship images of wood and stone, but we worship the philosophies that are made with our heads, and we might as well worship idols made with our hands as theories made with our heads.

Man cannot save himself. We are lost. We are helpless unless a power outside of ourselves has stepped in—unless we have found the way of salvation through Jesus Christ. We must have God for our salvation—just God—God himself.

What does salvation mean? It means being saved. Anybody who understands the word knows it means being saved. But what do we need to be saved from? Why do we need to be saved? Is anybody lost? Many people tell us that sin is only wrong thinking, wrong education. Is anybody lost? Yes. Yes. Without Christ we are lost; we are undone. We need God's salvation to save us from hell. Have you forgotten about hell? We don't hear much about it any more, but hell is just as real and just as certain as Heaven is. If we have any grounds to hope for Heaven, we have just as much authority in this Book to shun hell. Some people say that

hell is just used figuratively. Well, for the sake of argument, let us say that it is. But it was Christ who used the figure. It was He who said that there is a place "where the worm dieth not and the fire is not quenched." He would not have used a figure that had no reality back of it. Jesus did not say things to scare us as some parents scare their children. You may think as you please, but I am convinced that there is a place which the Scriptures speak of as hell.

At the very outset, then, salvation means being delivered from hell; but it means more than that. It means being delivered from the thing that makes hell here. We are to be delivered from sin. We need it. I praise God for this beautiful simple message of the Gospel that tells us that "His name shall be called Jesus, for He shall save His people from their sins."

Have you ever felt the weight of conviction for your sin? Have you ever felt your worthless, and your lostness before God? Have you ever realized that you needed salvation? A well known evangelist once said that it was a delight for him to preach in a mission and take the message of salvation to those who were willing to admit that they were lost. God himself cannot do very much for the person who in his pride does not feel the need of salvation. We need a revival in America which will put people under conviction for their sins. We call sin a small thing, but it is no small thing in the sight of God. But God's salvation provides that we may be forgiven. It is a wonderful experience to have your sins forgiven. It is the very greatest experience—that great experience that comes to the heart when we pass from death unto life, when we are really born of the Spirit of God. To have the Spirit of God means that old things have passed away and we have become new creatures. I praise God for a church where the very bells rang out, year after year, "Whosoever will may come." I praise God that there was a revival in that church when I needed salvation.

There is more than transgression to the sin question. I know that you people are well versed in the doctrine of heart cleansing and deliverance not only from the guilt of transgressions, but deliverance from the very presence of the root of sin in the carnal nature. There is a spirit in our day that would deny carnality. The very same Spirit that provides for our

pardon provides for our entire sanctification. This salvation that is of God meets us at the point of our inmost need. It goes to the very root of our distress. I am so glad we don't need to preach a small salvation. The one God has provided is above all we can ask or think. Paul couldn't find words strong enough to express it to his satisfaction—"all that we can ask or think;" "above all that we can ask or think;" "to do exceedingly abundantly above all that we can ask or think." God can keep us in victory to the end of our days. He has saved me from hell. He has saved me from sin. He has undertaken to fit me for a little of service for Him. The Lord is my salvation. Praise His name forever.

—E. M. B.

GOD SPARES HIS OWN

(continued from page 5)

In our last letter we also said that there is no other preacher among our missionaries yet. We are glad to know now that a good strong preacher, evangelist and singer from Alliance, Ohio, is coming to us in a few months. His wife was a student at Taylor. This family will be a welcome addition to our little force of workers.

The other little thing we are attempting already is the translation of some of our favorite hymns which we do not find in Hindi. We started on "I Will Praise Him" in the "Best of All" and it went so well that we have done next, "Our Lord is Coming Back to Earth Again." Mrs. Rogers started it by translating a Christmas song for the little children, with a little help. Now we are going to try others as we have opportunity.

You do not have to take your busy time to answer such a long letter as this, but when I get an inspiration I take an evening to write some such letter. We often do not get more than one or two home letters out in a week, nor are they as long as this.

We do not forget Taylor and we are glad for all the good news we hear from there. We are trusting God to do great things in and through her and we will do what we can to help.

Very sincerely yours,

ALISON & INEZ ROGERS.

To rely on intellectual methods for the direct advance of devout thoughts is to mistake philosophy for religion.

—James Martineau.

A CALL TO PRAYER

I. Sam. 12:23

A silvery glow at dawning,
A hush o'er earth and sky,
A rosy flush to eastward,
Soft bird notes heard near by,
A pause; then slowly rising
In splendor unforgettold,
The sun in mighty power
Shines down to wake the world.

"Oh Soul, at sunrise standing,
Do'st thou forget to pray
For souls that, bravely fighting,
Will stand or fall today?"

The glorious sun at midday
Beholds a snow-robed world
Enchained in icy fetters,
On which his darts are hurled.
The earth, alert and eager,
With pulsing life is keen,
And men seem ever striving
To catch a rainbow's sheen.

"Oh Soul, at noontide pausing,
Do'st thou forget to pray,
Amid the rush of living,
For souls that sink today?"

A leaden sky at twilight,
A wind that whistles shrill,
Gaunt trees against the skyline,
Bare boughs uptossed at will.
All nature seems deserted
By every living thing,
And waiting for the darkness
And rest that night will bring.

"Oh Soul, at twilight sitting,
Do'st thou forget to pray,
While counting o'er thy vict'ries,
For souls who fell today?"

The darkness falls upon us,
Unlit by e'er a star,
The wind with whispered ravings
Makes moan at every bar
Of window, door and chimney,
Then hurries on apace.
The night is filled with violence,
And Heav'n has veiled its face.

"Oh Soul, can'st thou lie sleeping?
Because thou did'st not pray—
(Do'st hear that wail born onward?)
A soul was lost today."

—Bonita Castaneda.

Man has wants deeper than can be supplied by wealth or nature or domestic affections. His great relations are to his God and to eternity.

—Mark Hopkins.



COLLEGE HONESTY

There are divers ways in which students in college endeavor to "pull the wool" over the professors' eyes. The most common form of dishonesty and the one which we will discuss in this paper refers to the practice of students who hand in work as original, yet in which there has been given some assistance in the preparation. This form of dishonesty ranges from cheating in examination to plagiarism in themes and similar written work. Many students feel that they have the right to "pull the wool" if they are in danger of coming short of the required grade of passing. Few pupils consider it a wrong act to help another get through. Indeed, it is felt to be an act of courtesy to aid another student even if the one giving the assistance would not think of receiving similar help.

Colleges have taken no positive stand against such practices in the past. If punishments have been administered at all, they have been of a mild character and had little effect in correcting the evils. Occasionally, there is the vicious and confirmed cheat in school who should be handled with vigorous discipline; but more often there is the sincere student who falls into the bad habit of taking the path of least resistance in preparing his written lessons.

When a student is assigned a subject or a theme, ordinarily he does not have ideas enough about it to write one half a page. It is only rarely that a student comes to college with the back-ground of an excellent high school training, or one who comes from a home that abounds in the atmosphere of books. Consequently, the student in order to get special knowledge, searches frantically in the library and finds something at the "eleventh hour." Then comes the temptation to copy the work. The student reasons thus: "The Professor has not read this and if he has I will take the risk for I haven't time to do anything else. I have never been detected before and if I have, nobody has said anything relative to the fact

that it was dishonest."

If these frauds are not discovered and exposed, the student enters upon a life-time policy of deceit, not perhaps in the big things, although it might lead thereto, but rather in the smaller and more subtle things wherein the person does not realize himself to be dishonest. If, on the other hand, he is detected and called before a teacher or before a faculty, to give an account of his offense, probably he will readily admit his wrong doing and say that he was trying to come up to the requirements, or, that he had to "hand in something." If he is marked "zero" as a grade, the chances are he is not cured of the habit of dishonesty. He will cheat in some other way to get revenge or make up his score. If he is suspended from school, the punishment again does not strike at the root of the evil or help him to learn the lesson of honesty. More often than otherwise he faces life with a sense of bitterness. He feels that he has been wronged and misunderstood; he takes the same attitude toward his fellow men, and in the outcome, the possibilities are that his life will be a miserable failure.

Is there a better method of procedure that will help the student to become honest? The problem is difficult and one that will take a long time to solve. If the above method of treatment is wrong, then there is a right way. Every right has its wrong and vice versa.

If the student were encouraged to believe that one, short, original paragraph was of greater benefit to himself and that it was more gladly received than a thousand word essay of copied material, he no doubt would be helped in the direction of doing honest work. And in so doing the work, a spirit of co-operation would be established between the student and teacher that would greatly benefit both. After all, is it not the prime purpose of composition to teach the student the means of expressing himself definitely and correctly? How can he ever learn to do so by persistent copying from the

writings of others?

Most college students easily lend themselves to class and school spirit. This tendency might be used to a great advantage in creating in the individual student a degree of honesty. If he were made to believe that he was disloyal to his school and to his class by being dishonest, he would undoubtedly be very careful of his behavior. Furthermore, if he were brought to the teacher's point of view, no doubt he would rid himself of his dishonest conduct. What student would not be thoroughly disgusted with a teacher who, if asked to write an article for the school paper, would, because of lack of time (and the teachers can usually make that as legitimate an excuse as the student) copy some sentences and paragraphs word for word and give them in for publication as original work? His reputation would be forever ruined in the minds of the students. Now, if the student could be brought to see that his own reputation would suffer likewise in the eyes of not only his teachers, but of his fellow students as well, would not this principle induce a fear of dishonesty on his part, if nothing more?

Another method, perhaps not so drastic, but quite as effective, would be to require students to give references of books and authors from whom they gathered their material or to whom they were indebted in any way. Students should be made to realize that all authors, who are worthy of notice, place in the prefaces of their books the names of persons from whom they have received aid in compiling their material. It is equally as honest to get ideas from others as it is to acknowledge the names of books or authors by which that aid has been secured. When a student learns this fact, it will act as a stimulus to wider research and at the same time go a long way toward setting up the standard of honesty.

College is a place where one is supposed to fit himself for the duties of life. There, to a large extent, one's ideals and habits are formed which will dominate the actions of his whole life. Since not many students have thought these truths through it becomes the privilege of the teacher—nay more—the "duty" of the teacher, by kindness, fairness and sympathy, to mold into the characters of his students the principles of honesty and uprightness.

—A. E. S., College Class of '25.

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Theme:

"THE WORLD MOVEMENT AGAINST ALCOHOLISM"

Contest Regulations

ELIGIBILITY. The contest is open to all students enrolled in American colleges, universities, normal and other schools of similar rank in the academic year ending June 30, 1923.

SUBJECT. The papers shall deal with some present-day aspect of the theme, "The World Movement Against Alcoholism."

This regulation shall be interpreted broadly so as to permit each student to choose the specific subject, or phase, that he prefers to study—scientific, moral, social, economic, industrial; general or more detailed. An international aspect, or the problem in some one foreign country, or a phase of the situation in the United States, or progress and results of a method of solution, or the world movement as a whole, or other present day aspects may be treated.

LENGTH. The essays shall contain not less than 2,000 nor more than 3,000 words, to which a page of bibliography consulted should be added.

COPIES. Three copies, carefully typewritten, are required; they shall be on plain paper, ordinary size, 8½ by 11 inches, and on one side of the paper only. The manuscript shall bear no mark or identification, whatever, except specific title of the essay. Each writer shall send, in the package with his manuscript, a letter containing (a) title of essay, (b) name and local address in full, (c) college and class or advancement, (d) nationality, if from a country other than the United States. Essays should be mailed flat or folded, not rolled.

DATES. The contest closes June 1, 1923. Three copies must be mailed to The Intercollegiate Prohibition Association not later than that date, as shown by the postmark on the wrapper.

JUDGING. The essays will be graded by three judges of high standing, acting independently of each other. They shall be appointed by the I. P. A. Among the points to be considered by the judges will be clearness of thought, accuracy, and originality of treatment.

MEMBERSHIP. Students not now enrolled in the I. P. A. are expected to sign Membership Application Card. Dues of \$1.00 must be paid not later than the day of submitting the essay.

MATERIAL. The I. P. A. will gladly aid students desiring to enter the contest by furnishing reference lists, bibliography and literature, and by sending, free, its monthly organ, "The Intercollegiate Statesman," and in all other ways possible.

APPLICATION. Those desiring to enter the contest should write for literature, reference lists, etc., to The Intercollegiate Prohibition Association, Suite 910, 14 West Washington St., Chicago, Ill.

Additional Prizes Available

Students who choose as topic, "Best Methods of Meeting the Wine and Beer Propaganda," may enter the contests of the National W. C. T. U. with the same work, provided a shorter copy, not to exceed 1500 words in length, is also prepared. When writing, ask for W. C. T. U. Contest Regulations, also.

I WILL BE WORTHY OF IT

I may not reach the heights I seek—
My untried strength may fail me;
Or halfway up the mountain peak,
Fierce tempests may assail me,
But though that place I never gain,
Herein lies comfort for my pain—
I will be worthy of it.

I may not triumph in success,
Despite my earnest labor;
I may not grasp results that bless
The efforts of my neighbor.
But though my goal I never see,
This thought shall always dwell with me—
I will be worthy of it.

The golden glory of love's light
May never fall upon my way;
My path may always lead through
night,

Like some deserted byway;
But though life's dearest joy I miss,
There lies a nameless joy in this—
I will be worthy of it.

—Sel.

ALUMNI AND FORMER STUDENTS

Maude Whybrew is taking nurse's training at the Deaconess Hospital, Cincinnati, Ohio.

P. B. Fritch has charge of a mission in Morehead, Minn.

Francis W. Brown is instructor of Public Speaking in the Charlotte High School, Charlotte, Mich. He writes: "My (other) main lines here are Physics and Mathematics, so you can readily realize that the whole combination is one I like immensely. On the side I coach the Debating, Oratory and Declamation work. I also find some time for work in connection with our Methodist church here, especially with the young people."

Oliver P. Smith is preaching in Bradner, Ohio. His letters show his deep interest in Taylor.

Edith Waterman has accepted a position as private secretary to the Editor of the Music Department of the Standard Publishing Co., at Cincinnati, Ohio.

Amy Spaulding, '16, is making a tour of the Middle and Western States in the interest of Americanization Work. She will spend this month working in Iowa.

Jane Campbell is teaching Public School music in Muncie.

Leo Johnson has given up his pastorate and is now devoting all his time to Evangelistic work. He has just closed a very successful campaign in Homer Kirk's church at Wheelerburg, Ohio.

J. C. Eason has a charge in New York City and is taking post graduate work in Columbia University.

J. D. Drischel, '16, is now located in Louisville, Ky. He has just recently returned from a trip to Europe.

We sing of "the beauty of holiness";
all beauty is holy and all holiness is beautiful.

Every beauty we see makes it easier to see another, and every beauty to which we close our eyes makes it harder to see another.

TAYLOR UNIVERSITY ECHO

Circulation this Issue 650

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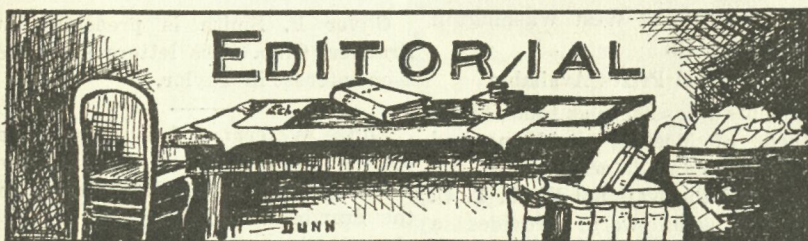
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MOTIVES

Associate Editor

The motives which lead men to seek a Christian experience are many and varied. Sometimes we find a troubled friend, whose experience is cold or lukewarm. We analyze his motives and learn that he has sought Christ merely to escape the torments of hell. Now, no man can be blamed for desiring to escape a Christless eternity—but is that the most worthy reason for seeking pardon from sins? A father asks his son to desist from swearing, and assures the child that severe punishment awaits further offense. Would not the father rejoice to know that the child ceased offending, not because of fear of the punishment, but rather because he loved his father? I believe the parent of that child would present good gifts to his son and quickly pardon past transgressions. Kindred motives may cause defeat.

Some are spurred on because of the hopes which they entertain of Heaven. That beautiful land, its streets of gold, its wavy plains, surrounded by walls of precious stones, with gates of delicate pearl, forms an alluring

aspect, and is desired as an eternal habitat. Somehow they have forgotten or never did realize that Heaven without Jesus would be devoid of charm.

Others seek Heaven (is that not what they really seek?) because loved ones already abide there—an honorable and natural desire. Truly, would not some of these be just as happy when united with loved ones, if Jesus Himself were absent? These deductions, if correct, are unpleasant to own. Motives, we perceive, are not always complimentary to the Saviour. We are glad for His benefit and gifts—**ARE WE GLAD FOR HIM—JUST HIM?**

We often wonder why some people go about with the "smile of heaven" constantly on their faces. One of our student brothers from the burning sands of Arabia, baffled in his attempt to explain just what Jesus means to him, often exclaims: "Oh! He is a great big Jesus." No one who hears this brother testify, doubts his exclamation for a moment—and they usually have a greater respect for "his Jesus." To Andrew, He is a tender, merciful, forgiving and loving Saviour. No selfish motive leads this

brother to follow in the footsteps of his Master. It is with him, as with numbers of others, a love affair, pure and simple—a human finite love exchanged for a heart filled and overflowing with the infinite, supernatural love of Jesus. There is a secret, which need not be a secret, in regard to the power in such lives. They have power because they recognize Jesus as their Saviour, and more.

The real secret, if it be a secret, of a spirit-filled and fruitful life is involved in the recognition of His Lordship. For, "unless Jesus is Lord of all, He is not Lord at all." He wants us to say, "Here am I, Lord, my life, my hopes, my ambitions, my all, without a single reservation."

Therefore, if our lives are unfruitful and unsatisfactory, let us spend some hours in prayer and introspection. Probably we shall be surprised and even alarmed, to learn that our motive for seeking salvation has been selfish; that we have been willing to be saved, but never have been willing that He should become the Sovereign of our lives.

The world is hungry for a revelation of Christ. Jesus is anxious to reveal Himself. We who profess to be His followers are the only medium thru which He can reveal Himself. If we fail as transmitters of the Light and Truth, the Christ has no other way. Our responsibility as Christians is tremendous. Oh, brother, sister! What a challenge to live Holy lives, by His grace. If we do not? We may well shudder at the thought, for it means that someone, hearing our much professing, will observe us, and failing to catch a glimpse of Jesus, depart from our presence, disappointed and disgusted, to remain forever lost. Let us hasten, if we be in doubt, and look to our motives—are they pure? To our consecration—is it complete? If so, the sweet spirit of Christ abides in our hearts, and Jesus is revealed as SAVIOUR AND LORD. Consequently, hungry souls observing our lives, will be convinced that God's way is the best way, the right way, and the only way!

The beauty that God has lavished on this world shows how God loves beauty, and how He will love us if we are beautiful.

To be like God is to be like all that is loveliest in God's creation.

THE GEM STAFF

has learned that you read the "ECHO" but that you want a "GEM" to look at.

"THE 1923 GEM"

will be the most beautiful ever published.

CHRONICLES

Feb. 5—Going back to days of yore, chapel at 9:30 a. m.

Feb. 6—Millie, what's this report we hear about you being engaged? Congratulations.

Feb. 7—Pennsylvania students meet down at Dr. Paul's home. Success ahead for the Keystone state.

Feb. 8—Dr. Coleman returns after an absence of twelve years and delivers a series of lectures.

Feb. 9—The Philos give a Sacred Program, enjoyed by all who attended.

Feb. 10—Professor Eiteman chaperons a skating party. Are we too inquisitive if we ask who was his chaperon.

Basket ball game—Thalos vs Philos. Rah! Rah! Thalos!

Feb. 11—Mrs. Vennard speaks at the Sunday chapel service.

Feb. 12—Promising orators deliver episodes from the life of Lincoln at a party in the dining hall.

Feb. 13—We hear rumors of a Bachelor Club.

Professor Pogue has a birthday. A business meeting evolves into a surprise party.

Feb. 14—Valentine party in the Dining Hall. Who is your valentine?

Feb. 15—Grace Ruth is delighted to have her father C. W. Ruth, evangelist, here, who is to assist in our revival meetings.

Feb. 16—Everyone is busy. No time to waste!

Feb. 17—Thalo—Philo basket ball game 26-23.

Feb. 18—A wonderful afternoon chapel service.

Feb. 19—Snow! But not enough to have a sleigh ride. Too bad!

Feb. 20—Bachelors have a banquet. (?) They are defeated fifteen to nothing. The girls enjoy the salad at the boys' expense.

Professor Eiteman gives a piano recital, assisted by Professor Cleave-

land.

Feb. 21—A banquet for the faculty members and their wives.

The Standard Bearers meet at Spaulding's.

FACULTY DINNER PARTY

(Continued from page 2.)

The absence of President Paul was regretted but Mrs. Paul's genial presence compensated in a significant degree. Mrs. Carol A. Durfee sponsored a clever contest which involved the distribution of mysterious slips of paper bearing on the outside a number and on the inside the name of an honor guest. Four or five of each number were scattered and the guests were instructed to write on the numbered fold a terse but comprehensive characterization of the person whose name appeared within. These slips were then sent around and around the tables until satisfactorily shuffled, after which each guest was requested to read the slip he held, all of the same number being read in succession and the company then guessed who was described. A few of the descriptions may be of interest, and may be valuable for identification.

"Kind, artistic features midst fields of waving hair." Sedate and dignified, much given to the conservation of electricity." "When I was in Boston." "Petite, sensible, and loyal to Pogue traditions." "A flower of the Hoosier state." "With raven locks blest, pretty, petite, and daintily dressed." "Twinkle, twinkle, little star, an Irish extract, that you are." "Popular, dramatic, and never still." "Sedate and dignified, like George he never lied." "With sober mein and solemn smile, he came when young from the Emerald Isle." "At this lady's house there's good conduct all day, except for some capers cut by the coupe, or the things we don't tell on the Dean, by the way." "Looking into space for an idea." "Dignity personified."

—M. G. W.

A SIGNIFICANT CENTENARY

(M. G. W.)

"But when a good man dies, for years beyond our ken

The light he leaves behind him lies along the path of men."

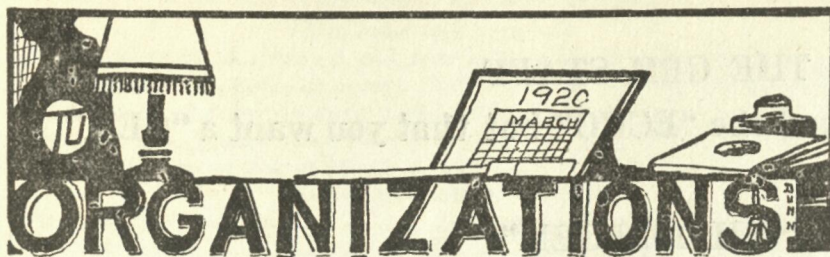
These words could scarcely be truer of any man than they are of Louis Pasteur, the centenary of whose birth is being widely celebrated in scientific circles. His devotion to God and to science has shed a beneficent light along the pathway of man and beast of the world around, and millions of little children have been saved to the world by his theory of pasteurization alone. Among his discoveries are a cure for cholera in fowls and in swine, a preventive for blight in silk worms, a cure for anthrax, that horrible disease which is communicated from beast to mankind, and the treatment for hydrophobia, or rabies, which takes his name.

But this eminent scientist was also a humble and devout Christian. He did not trouble himself about the reconciliation of science with the Bible, but accepted scientific revelations as from God and therefore sometimes beyond human conception. The distinguished Madame Curie is said to be sponsor for the following story:

"One day a fellow scientist who was an athiest asked Professor Pasteur how he reconciled his belief in God with his knowledge of science.

"There are two chambers in my brain," Pasteur replied. "In one are the few things I know; in the other are the things I believe. There is no door between. In comparison with the Infinite I am a man who is here a brief time."

As intelligent and appreciative people we should recognize such marvelous service as Louis Pasteur rendered to the world, and we shall do well to honor the centenary of one so worthy, and to emulate his faith and humility.



HOLINESS LEAGUE

The regular meeting of the Holiness League was held in Society Hall on Friday evening, February 9, the president being in charge. Special prayers were offered for the Lord to bless the ministry of Mrs. Vennard and the Rev. Mr. Ruth among us.

On February 16, the hour was spent in prayer and praise. A large number made use of the opportunity to tell of the goodness of the Lord to them.

For those of our readers who may never have heard of the organization of our League, a brief history is given below.

The Taylor University Holiness League is a branch of the national, inter-denominational organization known as the Young Men's Holiness League. The latter, which is constituted of auxiliaries or local leagues, was founded at Camp Sychar, Ohio, in 1902. Its purpose, as set forth in the constitution, is to secure the conversion and sanctification of the young people of our land and the enrollment of those who are in the experience of full salvation, for aggressive work. In 1914, the League was thrown open to the admission of young women as honorary members. In this association, many have received a call for their life's work. Not only in the pulpits of America, but in the mission fields scattered abroad, are men and women who have been members of this League.

Holiness is not enthusiasm. It is not the transformation of a life by resolutions. Intensified study of the Scriptures, increased devotion in prayer, efforts to develop self-control, patience, and a spirit of sacrifice—these things, though necessary, are not sufficient to bring purity, joy, and power to young manhood and womanhood. These things, and others, have been tried, and are alike unavailing. The end is only despair.

"Jesus giveth us the victory,
He who overcame on Calvary,
Overcomes again in you and me.

Hallelujah! Jesus gives us the victory.

The messages of Mrs. Vennard and Mr. Ruth have been helpful to the League. In one of his sermons, Mr. Ruth explained that without holiness no man shall see the Lord. He said that since God is holy, Jesus is holy, the Spirit is holy, the angels are holy, and all Heaven is holy, if we could enter with anything less than holiness, Heaven would cease to be a holy place. He explained, also, that it is possible for us to be holy here in this world, because the prophets were holy (II. Peter 1:21); the apostles were holy (Eph. 3:5); the brethren were holy (I. Thes. 5:27); and women were holy (I. Peter 3:5).

May our League, in the light of such portions of Scripture, never cease to be true to the command of God: "Be ye holy, for I am holy."

—E. M. Buffington, '25.

PRAYER BAND

"By Him therefore (Jesus) let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name."

The day of sacrifice is not a thing of the past. Jesus Christ is our complete sacrifice, He is our offering perfect, and acceptable, unto God. And it being a self-willed and voluntary substitution on His part, there remains for us only the reasonable privilege of offering to God, by Him, praise and thanksgiving.

And thus, as Mr. Coleman brought out in his short talk on February 6, "Prayer is an attitude, not of the material being, but of the inner man, his heart and spiritual relation to God." Continuing this thought, Mr. Coleman went on to say that prayer,

A. D. FREESE

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as an attitude, could be entirely independent of outside surroundings and circumstances. Its dependence simply resting upon whether or not the heart and spirit were in harmonious communion and agreement with God.

And so it is our privilege and glad service, to offer unto God continually the sacrifice of praise and thanksgiving, "the fruit of our lips."

On February 13 we compassed the walls of the powers of spiritual wickedness, till the walls gave way before us—Praise the Lord!—And we swept on and over, up and above, to prevail before the throne of Grace, in the power of Jesus' name.

Satan hates spiritual shouting as much today as he ever did. When the Israelites shouted in the name of the Lord, a glorious victory followed.

What we need is people who are not ashamed, to let the whole world know and hear that they trust in God, that the battle is His, and that "the joy of the Lord is their strength."

—C. D. Clench.

MNANKA DEBATING CLUB

The Mnankas met February 10th in room five at 6:30. After the devotional exercises by the chaplain and a few minutes given to business, the debate of the evening was taken up. The question, "Resolved, That France Was Not Justified in Entering the Ruhr District," was supported on the affirmative by Miss Mildred Keller and Miss Ethel Buffington, and on the negative by Miss Lottie Puffer and Miss Helen Shoemaker. The decision of the judges was in favor of the affirmative. The report of the critic by Blanche Rheme was quite helpful.

February 17, 1923, at the usual place, and at the regular time, the Mnankas met for their usual weekly meeting. But it was more than a usual session. The inter-club question, "Resolved, That United States Should Enter the League of Nations," was debated. The Mnanka inter-club debaters, Miss Mildred Ketye and Miss Edith Gillespie, very competently upheld the affirmative. The negative speakers, Miss Irene Kletzing and Miss Katherine Biere, very forcefully opposed the argument of the affirmative. The judges cast their ballot for the affirmative.

Yea, Mnanka, yea! You've got the pep, now keep it! Don't lose it! Yea, Mnankas!

—Helen Shoemaker '25.

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VOLUNTEER BAND

On Feb. 5 Mr. Choo and Mr. Rhee, our Korean students, had charge of the Band. Mr. Rhee sang "Jesus Loves Me" in the Korean language. Mr. Choo then spoke on the conditions in their home country. He said, among other things, that Korea was the largest Presbyterian mission field in the world. Since the first missionaries were sent there (in 1884) 350,000 have accepted Christ. The Methodist church established the first girls' school in that country. Christianity broke down the wall that kept woman from her rightful place, the place of equality with man. It is also doing away with another great evil—spirit worship.

On Feb. 12, Miss Collins, one of the delegates to the State Convention at Indianapolis, gave a report of several sessions of the meeting. Among the speakers at the convention was Mr. Wilder, the General Secretary of the Volunteer Movement. He spoke on the virgin, growth and present condition of the Volunteer Movement. He stressed the fact that the secret of a man's success is to be where God wants him to be.

After Miss Collins finished her report, Mrs. Vennard, President of Chicago Evangelistic Institute, addressed the Band. She emphasized the fact that we need preparation before going to the foreign field. Anything that we have the ability to do we will have a chance to do. We need to be established in the fundamentals of orthodoxy. Since we will have to make good in order to command the respect of the foreigners, we had better prove our worth before going.

—Otto W. Michel '24, Reporter.

SOANGETAHA

What is the Soangetaha Debating Club doing? We wish to say that the Soangetaha's regular meeting, Saturday, Feb. 10th, in room three, was a fine success.

The program for the hour was an extemporaneous debate on the question: "Resolved, That George Washington was a greater man than Abraham Lincoln."

The affirmative side of the question was supported by Miss Taylor and Miss Grey while Miss Morton and Miss Briggs were the speakers for the negative.

The Soangetahas met in regular session Feb. 17th. In the absence of Miss Erbland, Miss Spaulding acted as

president.

We were delighted to see the faces of visitors at our club, and we extended to them all a hearty invitation to join us in Parliamentary drill, which was the program for the evening.

In debating clubs, as well as in all other activities, success need not be a matter of doubt or mere chance. We can determine it for ourselves. A strong determination and a feeling that "I am the Master of my fate," will bring success.

If you want to be a loyal member to this club, help make it what it ought to be. Get a "Robert's Rules of Order" and study it. What is wanted is whole-hearted, active co-operation along the right lines by the membership.

—Iva E. Hawkins, C. '26.

PHILAETHIAN LITERARY SOCIETY

A sacred program was given by the Philaethian Literary Society in Schreiner Hall, February 9. This program was not only a unique one, but an especially appropriate one to be given on Friday evening preceding the week of spiritual emphasis.

After the chaplain lead in prayer, a beautiful message was given in song by Mrs. Jennings, Miss Mauer, Professor Cleaveland and Mr. Jennings. Dean Ayres gave an illustrated talk on the life and work of John Wesley. He spoke of his own trip to England, his visit to places with which Wesley was connected, and showed, among other pictures, some that he himself had taken in England. There was probably no one in the audience, even among the Methodists, who did not learn something new and interesting about the founder of Methodism. To hear our Dean speak of his own experiences in places so familiar to Wesley, made Wesley seem to us less like a historical character, and more like a brother in Christ, whose work, though in a different country and in a different time, was for the same God and with the same passion for souls. The quartet sang, "The Lord Is My Shepherd." An effective climax was a pageant of "The Wise and the Foolish Virgins." The foolish virgins were Misses Bien, Kellar, Bieri, Fern Smith and Leach. The wise virgins were Misses Erbland, Abbey, Irma Dare, Larrison and Kletzing.

Mr. Cortez represented the bridegroom. After an introductory solo by Mr. Martin Thompson, the virgins marched from the rear of the hall

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to the platform while Miss Mildred Atkinson played. Mrs. Jennings sang the story while the foolish virgins tried in vain to gain entrance to the marriage feast. The pageant concluded the program.

—E. M. Buffington.

COSMOPOLITAN CLUB

To thee, South America,
Thou with thy many peoples,
To thee, great land, and bound,
Yea prisoned, by lies—
A cry rings out:
"Wake thou that sleepest!"
O land of longing! Awake! Arise!

The cry has long gone forth, but the ears of this people are filled with deception, so that they cannot hear, and their eyes are denied the light of the Word, so that they do not perceive.

From such a people comes Mr. Diaz with his Spanish inheritance of a musical temperament, and a remarkable voice.

This boy of Mexican birth came to the conclusion early in life that the world had more to offer than his home. Consequently he began to train himself as a bull-fighter, and in a short time won for himself popularity in the largest rings of Peru.

A few years spent in riotous living, and a brief and glorious career during a revolution, convinced Mr. Diaz that the peace his soul craved was not to be obtained from the world, nor from the only religion he knew, Catholicism. Finally, after coming to the United States, Mr. Diaz came to Taylor University, where he found his old chum, Mr. Vallejo. Since that time a number of years have passed away, and today the peace that the world and Catholicism could not supply, he has found in Jesus Christ.

The Cosmopolitan Club feels that Latin America is a part of itself. We pray God to send thither bearers of the glad tidings, to undo the deceit of Catholicism and to cause these, our brethren, to find the peace in Him which passeth understanding.

To thee, South America,

Yea, to thee from out thy night,
A cry rings forth: "Wake thou that sleepest!"

And Christ shall give thee light."

—C. D. Clench.

One of the sublimest things in this world is plain truth.

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PHILO—THALO

The game of February tenth was a disappointment to the Philos in one sense, but in another it was a huge success. They were disappointed because the laurels again rested upon the Thalo team. They succeeded because every Philo that could be present was present, and the team received some excellent backing from the galleries. It is indubitable that slowly but surely the Philos are finding themselves, and that the Thaloses will win the inter-society basket ball series is a very strongly disputed question. The score on this occasion was 25 to 43 in the Thaloses favor.

Due to the revival services the game scheduled for February seventeenth was played in the afternoon instead of at the regular time Saturday evening. And, due to the hour of combat, the teams were not very well supported.

This game was but a fortification of the previous statement, that the Philos are finding themselves. For, although the game was not as exciting as usual, it served as fuel to feed the dying flame of hope in every Philo's heart.

At the end of the first quarter the score stood six to six and the Thaloses were looking a bit dubious. They "came back" strongly, however, and when the gun was fired for the end of the first half the Philos were under by a score of 12 to 6. They too recuperated quickly and at the end of six minutes of play "Higgie" very reluctantly placed the score at 19 to 16 in their favor. The Thalonians, though somewhat surprised by this vicious onslaught, soon recovered and the score at the end of the game announced the Thaloses as victors again. Score, 26-23.

As a word of advice let us say that

the Thaloses surely have "some team" and Napoleon had some army. Beware, then, ye wearers of the "Orange and Black," lest some aggregation wearing the "Blue and White" meet you on some "Waterloo" and wrest from your hands the inter-society basket ball championship.

Line-up

Philo		Thalo
Rupp	----- R. F. -----	J. Johnson
Wills	----- L. F. -----	E. Smith
Gartrell	----- C. -----	Pangboon
Wing	----- R. G. -----	Ernest Smith
Thompson	----- L. G. -----	McCrimmon

Referee—Stoddard.

Substitutions — Witmer for McCrimmon.

THE SWARM OF BEES

(By Dr. Frank Crane)

There is a swarm of bees. If you attend to them, they will make you the honey of success. And if you neglect them, you are apt to get stung:

Be polite. Politeness will get you out of more difficulties, climb you more hills, cut you more barbed wires, find you more smiles, than any other quality you can acquire.

Be sure. Don't guess. Don't suppose. Find out exactly. Know. And if you don't know, ask.

Be clean. Water and whiskbrooms are cheap.

Be honest. Even when nobody's looking.

Be on time. People that have to wait for you don't like you.

Be patient.

Be cheerful. And if you can't be cheerful, look cheerful, anyhow.

Be considerate. Don't be officious, nor meddlesome, nor a nuisance, but—you know—be considerate.

Be careful. Better be careful one hundred times than get killed once.

Look out for these bees.

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VALENTINE PARTY

At 4:30 P. M. February 14, all the Pre-Academic students met with their teachers in room 5 for a Valentine party. Mr. Leisman, who has been appointed "faculty advisor" by Prof. Stanley, made a few remarks concerning the organization of the class and of the progress made by this class during the past half year. Mention was also made of the fine spirit and co-operation shown between these students and the department of education.

After a brief history of Valentine's Day, the large red box decorated with white hearts and stuffed with Valentines, was opened. The Valentines were then distributed by the students. The class as a unit presented Prof. Stanley a medium sized primrose plant, covered with blossoms, as their appreciation of her love, kindness and interest in their lives.

Several games were played. All reported a good time and wished that the 5:30 bell had never rung.

E. G. L.

THALOS

There was no program given on Friday night due to the fact that the week had been given over to a series of evangelistic services. Watch the poster. The Thalos are planning some interesting and beneficial programs for the future.

—A. Rehme.

PRE-ACADEMIC

Pre-Acad's surely have the snap, all the rest get off the track.

For the first time in the history of this institution, we have an organized Pre-academic class. This was brought about by the aid of Mr. E. G. Leisman, who has been appointed "faculty advisor" by Prof. Stanley.

Almost all the students were present at the election held on Monday evening, Feb. 12, 1923. An intense interest prevailed during the election and the following officers were elected:

President—Walter Ballschmeider.
Vice President—Alice Ellickson.
Secretary—Elizabeth Eaton.
Treasurer—Shigetown Ogawa.
Sergeant at Arms—Kenneth Mapes.
E. G. L.

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Miss Buffington—"Don't you care for any vegetable salad? It is good brain food."

Mr. Gegan—"O, I don't need any brain food."

Miss Buffington—"Don't you have any brains to feed?"

"Mabe" Landon—"Which one of the Smith twins is that going up the walk?"

Madeline Bien—"That is Earl."

"Mabe"—"How can you tell them apart?"

Madeline—"Why, I can tell Earl by his decided walk."

"Mabe"—"Ern, then, evidently hasn't decided yet."

"Dad," said Johnny, "What's the board of education?"

Dad—"The ruler, my boy."

Professor Pogue, in his chapel talk: "I thought of these words which came to me some time ago from Napoleon."

A woman whose husband was going to sea, handed the Minister this notice which she desired him to read in church: "A man going to sea. His wife desires the prayers of the congregation." The minister, punctuating in his own way, read it thus, to the amusement of his flock: "A man going to see his wife, desires the prayers of the congregation."

Mr. Douglas—"I don't have to worry about breakfast any more. I can have it as late as I want."

Mr. Cortez—"Say, it must be great keeping house, I guess I'll have to try that."

Some men who pose as chrysanthemums are nothing but cabbage heads.

Heard just before the Valentine party:

Miss Martin—"I hope yours will be the lucky number."

Mr. Tarbel—"I know it won't because my Valentine is waiting table."

Grace Ruth was sleeping with Velma Cassidy the other night and it appears that Grace has the habit of snoring. Some time between 10:10 P. M. and 6 A. M. Velma woke up, punched Grace and said, "Put a muffler on your cut out."

An English sailor who was watching a Chinaman placing a dish of rice by a grave, inquired, "When do you expect your friend to come out and eat?"

"Same time as your friend will come out to smell the flowers you put," was the retort.

In Speaking of Men

Eva Oliver—"Girls, don't ever go with a fellow who is a newspaper reporter. He always types his letters and puts X's for periods."

Mildred Radaker—"Oh, my hands are so chapped I don't know what to do."

"Dot" Leech—"Don't you ever put anything on them?"

"Millie"—"Yes, but I can't keep the chap away."

In History I.

Miss Fladd—"Miss Creek, these Monasteries remind me of that Bachelor Club."

Miss Osborne—"Oh, don't mention that thing. That's all I've heard lately."

Miss Creek—"Oh, don't worry about it, Miss Osborne, there are plenty who are not in it."

Seen at the Valentine Party

1. The long and short of it.—Mr. Jones and Miss Love.

2. Grace Ruth and Arthur Rehme were so engrossed in spreading their hearts over the table that they did not notice the other members of the table had gone until the waiter came to take off the dishes.

Kathryne Briggs—"What is the difference between the North and South Poles?"

Dora Larson—"All the difference in the world."

Edith Klossner—"What kind of an organ is the nose?"

Rosabelle Dougherty—"Some people use it as an organ of speech, while others regard it as merely an organ and give recitals all night."

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Miss Polhemus—"At the place where I visited this summer, a green young hired man tried to kiss me. He told me that he had never kissed a girl before."

Miss Love—"And what did you tell him?"

Miss Polhemus—"I told him that I was no agricultural experiment station."

"Midge" Ortlip—"Churchie, that is an awfully good looking pair of shoes you have on. How much were they?"

"Churchie"—"Eight and a half."

"Midge"—"I was asking the price, not the size."

Helen Shoemaker entered a crowded car with a pair of skates flung over her shoulder. An elderly gentleman arose and offered her his seat.

"Thank you, sir," she said, "But I've been skating all afternoon and I'm tired of sitting down."

Mr. Cook (rushing into the drug store)—"Ma said she wanted this medicine right away for my grandmother in a capsule."

Tommy Lindell—"Billy, I think you have the most wonderful voice in the world."

Billy McNeil—"Oh, Avis! Do you really think so?"

"Yes," replied the heartless Tommy, "If you hadn't, it would have worn out long ago."

H. I. Briggs was practicing expression one afternoon. "Ho! Strike the flag staff deep sir knight!" he roared.

Mrs. Briggs—"Irwin, what do you suppose the neighbors will think is the matter with you?"

Apropos of the Faculty Birthday Dinner.

If y a o double l may spell loyal,
And truthful (!) is spelt fluh r f
t u,

If teiesrpns t means persistent,
What can r o p o, d e m i t o l
r s f r o s p e d o?

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